

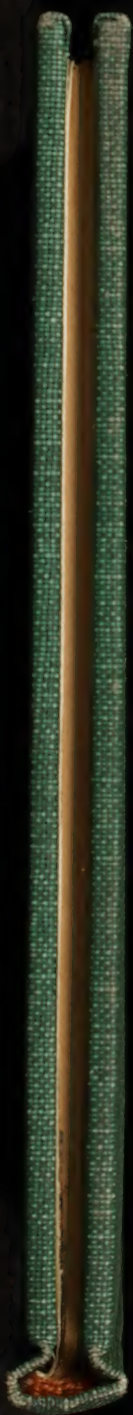




PRINCE - SERMON - BOSTON, 1730

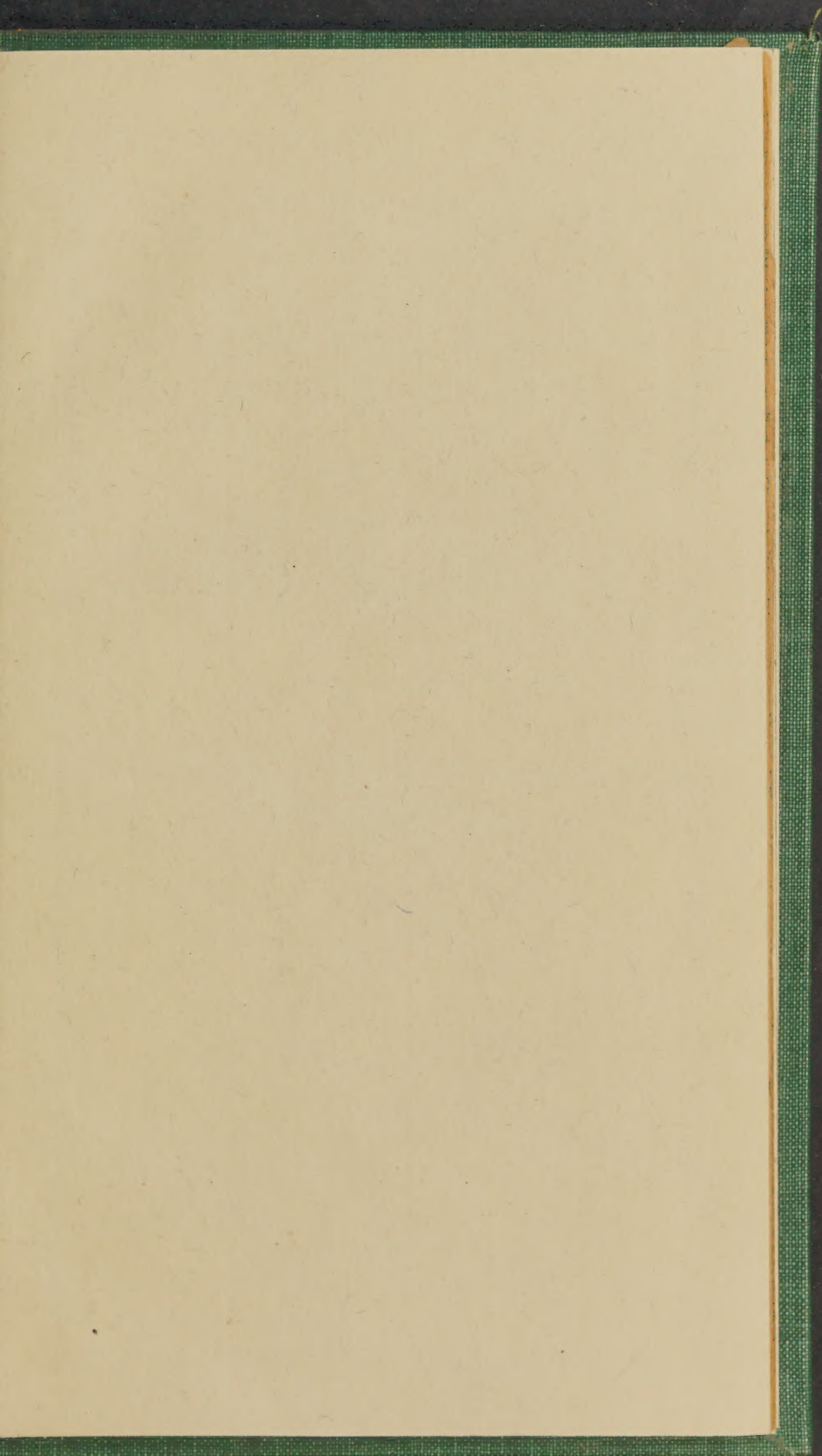




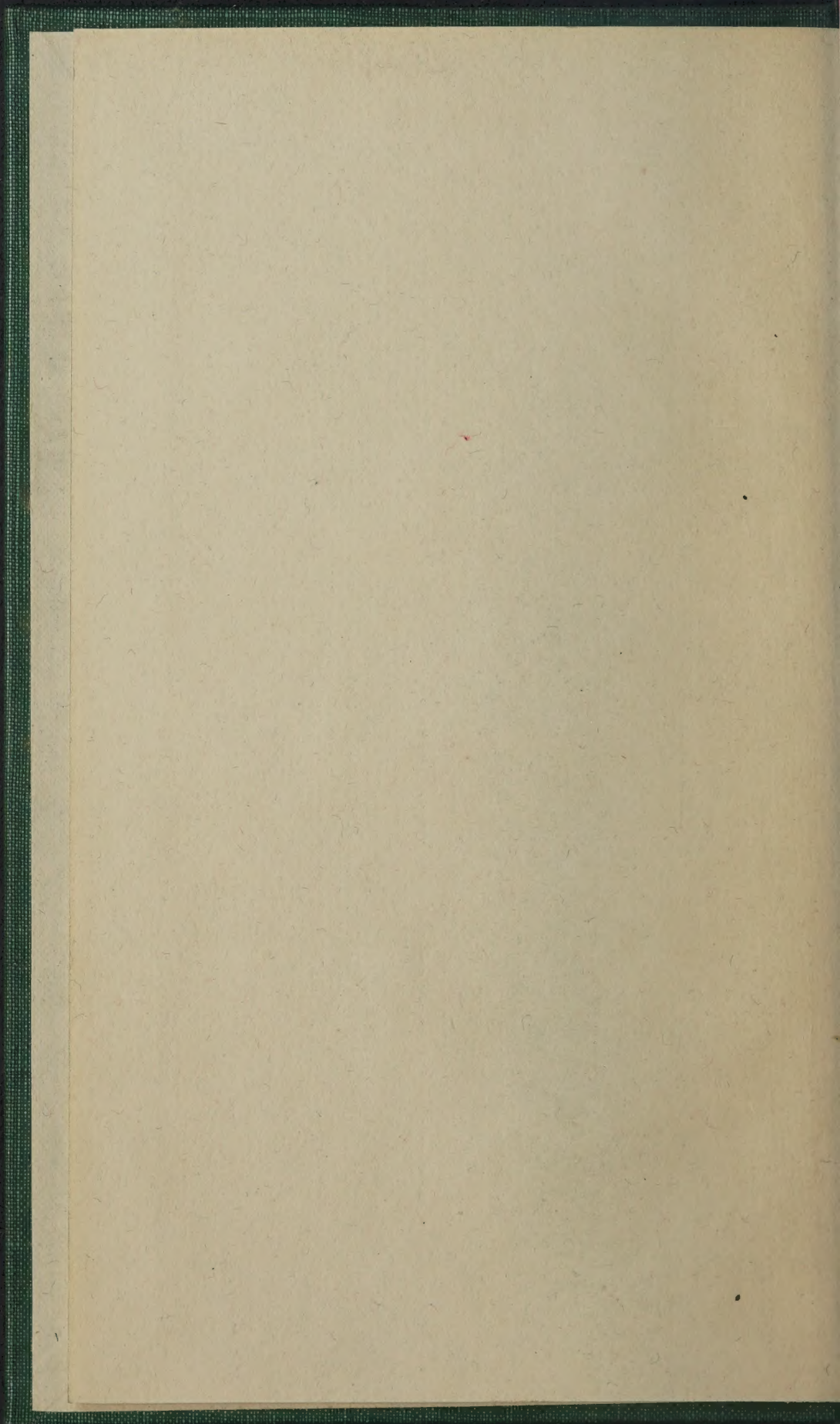




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A  
S E R M O N

A T  
The *Publick Lecture* in BOSTON

Jan. viii. 1729,30.

U P O N

The **Death** of  
The HONOURABLE

*Samuel Sewall, Esq;*

L A T E

Chief Justice of the Circuits

A N D

One of His Majesty's Council for the Province

W H O

Deceased at his House in BOSTON  
on the 1st of the same Month  
and in the 78th Year of his Age.

---

By THOMAS PRINCE, M. A.

*One of the Pastors of the South Church.*

---

Isa. iii. 1,---3. *For behold, the LORD, the LORD of Hosts, doth take away from JERUSALEM and from JUDAH, The Judge-- and the Prudent, and the Ancient --- and the Honourable Man --- and the Councillor.*

---

BOSTON in NEW-ENGLAND :

Printed by B. Green, 1730.



A  
Z E R M O N

A  
The Patriotic League in Boston

Jan. VIII 1862

By

The Director of

The Honorable

Samuel J. May, Esq.

At a

Chief Justice of the Circuit

And

One of the Judges of the Circuit for the Province

of

Massachusetts at his House in Boston

on the 1st of the Month of

and in the presence of his

By the Honorable

One of the Judges of the Circuit

in the Court of the

for the Province of

Massachusetts

ROBERT J. MAY

Printed by R. G. May



A  
Funeral Sermon.

I Sam. vii. 15.--- c.

*AND SAMUEL judged ISRAEL all the Days of his Life: And He went from Year to Year in Circuit to Bethel and Gilgal and Mispah, and judged ISRAEL in all those Places: And his Return was to Ramah, for there was his House, and there He judged ISRAEL, and there He built an Altar to the LORD.*

**I** PRESUME the larger Part of this great Assembly are met here this Day, with an Expectation and Desire to make some Improvement, both of the Death and Life of *that honourable and aged Person*, who has sat so long among us a great Part of our Beauty and Joy, and whose late Decease now puts us into universal Mourning. And as I have often tho't that He in many respects, both in his Birth, his Education, his Office, Life and Character, resembled the *Scripture* SAMUEL: I cou'd not but apply myself on this Occasion, to make a few Reflections on the Words before us; wherein every Hearer has a clear Description of our own deceased.

AND

## *A Sermon on the Death*

AND here are these four things to be considered,---

1. THE Person spoken of,
2. His peculiar Office,
3. His faithful Discharge of it,
4. and lastly, His shining Piety.

I. *THE Person spoken of*; and this is SAMUEL.

Now SAMUEL, we know, was one of the most eminent and happy of the JUDGES, which the GOD of *Israel* was pleased to raise up among his People in the early times of their Declension; to save them from Oppression and preserve them in a strict Adherence to the inspired Religion of their Fathers.

His immediate Descent was from *Parents* of exemplary Piety. While many turn'd away to the Superstitious Inventions of the neighbouring Nations; this happy Couple persevered in the zealous Practice and Profession of the pure Religion, as it was reveal'd immediately from GOD Himself.

His *Father* strictly followed his great and pious Leader JOSHUA in his Resolution, that both He and his House would serve the LORD. He constantly went up with all his Family from his own Habitation in *Ramah* to the Tabernacle and Ark in *Shiloh* at the appointed Seasons: and there He gave his devout attendance to the sacred Institutions of divine appointment; there He presented his publick Sacrifices of Prayer and Praise, and worshipped the LORD.

AND his *Mother* will be for ever famous, for the Prayer of Faith whereby she obtained this her first born Son, and for the grateful Sacrifice of Praise wherewith she came and return'd Him freely to the divine Bestower. In a particular manner He was the *Son of her Vows*: For she solemnly resolv'd before she had Him, to give Him up to GOD; And as soon as she weaned Him, she cheerfully performed her Promise. She brought Him up to the Temple in *Shiloh*, as the Ark and  
*Taber-*



*Tabernacle* are exprefly called in the first *Chapter* at the 9th *Verfe*: And there ſhe preſents her Child with her Thank-offering and joyful Song, and reſigns Him to the LORD as long as He lived.

HERE ſhe therefore leaves Him: and Here in his tender Years He is, under the Inſtruction and Care of the High Prieſt ELI, trained up in the Knowledge of the inſpired Writings and in the ſacred Service of the Sanctuary, to which He had been thus devoted. In the 2d *Chapter* at the 11th *Verfe*, 'tis ſaid, that *the Child did miniſter to the LORD before ELI the Prieſt*: and in the 18th *Verfe*, again, that SAMUEL *miniſtered before the LORD, being a Child*.

IN theſe two Places He is called a *Child*, even while He *miniſtered*: He miniſtered *before* or to the LORD--- To ſignify the pious Inclination and Employment of his tender Age: And He is ſaid to miniſter *before* ELI the Prieſt; which ſeems to intimate, that ELI took Him into his ſpecial Care, kept Him always under his Eye, diſcern'd his Hopefulneſs and delighted in Him. And by the general Air of the ſacred Hiſtory, it ſeems as if there quickly grew a very great and mutual Fondneſs between the venerable Maſter and the young Diſciple. While SAMUEL grows in filial Reverence and Concern to obey and pleaſe the aged Father; ELI alſo grows in a paternal Tenderneſs and Affection for Him.

UNDER the Tuition of this ancient and pious *Miniſter*, who was no doubt Himſelf a learned Man in the Laws of GOD, ſuch a Child as SAMUEL muſt needs improve in Goodneſs. And in *Verſe* 26th we read, that *the Child SAMUEL grew on, and was in Favour, both with the LORD, and alſo with Men*. As He advanc'd in Years and Knowledge, He muſt therefore alſo have grown in Grace and Wiſdom, even in his early Youth; ſo as to riſe in the Notice and Eſteem of all about Him, as well as to have this diſtinguiſhing Honour done Him as to intimate, that He grew in the Favour of GOD Himſelf.

YEA to such an eminent Highth of Piety did He quickly rise; that while He was no more than a *Child*, GOD was pleas'd to single Him out above all the Priests and People of ISRAEL, to endue Him with the *Spirit of Prophecy*. And indeed, He seems to be the *youngest Prophet* that ever was in the World.

IT was in a time of far advanc'd Apostacy, when the provoked Spirit of GOD had greatly left them; *the Word of the LORD*, i. e. The Word of Prophecy, was become very *precious*; and there was *no open Vision*, i. e. no known or publick Prophet favoured with Inspirations. In such a Time as this it was, and while *the Child SAMUEL ministred to the LORD before ELI*; that *the Word of the LORD was revealed to SAMUEL*, as we have an account in the *3d Chapter*.

BUT a *Child* --- a *Prophet*! --- How is it possible that humane Nature in so extreemly light and vain an Age, shou'd in a suitable manner bare the destinguishing Dignity of being a Prophet, above the rest of the World? The great Apostle PAUL, tho' in the hight of manly Power and Wisdom, a full grown Christian, and surrounded with great numbers of inspired Persons, yet represents himself in the utmost danger of being exalted above measure for his abundant Revelations; and to save Him from it, both a *Thorn in the Flesh* was given Him, and a *Messenger from Satan* sent to buffet Him, and keep Him low. But little SAMUEL bares the Dignity alone in so lowly a manner, that He still gets up in the Morning to attend on his inferior Office of opening the Doors of the House of the LORD, and goes on to conceal his Revelations, till ELI obliges Him to discover them. --- His *Humility* under them is a far greater Wonder than his having the Spirit of Prophecy.

NONE can be so much prepar'd for the Revelations of the mind of GOD, or Converse with Him, as the most Humble Soul: none so much become or recommend them when they are bestowed: and none are so much pre-



prepared for signal Exaltations. With such the Blessed GOD delights to dwell : And no wonder then we read in the three last *Verses* of this third *Chapter*, and the first of the next, --- That SAMUEL grew, and the LORD was with him, and let none of his Words fall to the Ground : and all ISRAEL even from Dan to Beersheba, knew that SAMUEL was established to be a *Prophet of the LORD* : and the LORD appear'd again in Shiloh : for the LORD reveal'd Himself to SAMUEL in Shiloh, by the Word of the LORD : and the Word of SAMUEL came to all ISRAEL.

AND now it seems, we read no more of this growing Youth for above *Twenty Years*, when we find Him cloathed suddenly with a *Judicial Character*, and some how or other removed from *Shiloh* to *Ramah*. We therefore come to consider,

II. *THE peculiar Office of a Publick JUDGE, wherein the Text describes Him.*

BUT long before He arrives at this, his uncommon Graces must be extreamly tried and exercised. He must bare the Yoke in his early Days : and even while a Youth, it seems, as if his own awful Prophecies became a most affecting History.

FOR now comes on a time of great Affliction and Confusion in the Land of ISRAEL. The *Philistine Armies* came up and killed *Four thousand Men* : In a second Fight, slew *Thirty thousand Footmen* : The Two Sons of ELI, who had carried the ARK into the Field of Battle were slain : That sacred Sign of GOD's gracious Covenant and Presence was taken by their insulting Enemies : Upon the dreadful Tidings, the *High Priest* Himself, who was also their sovereign Judge, falls off his Seat and dies : and the ARK OF GOD is carried into the House of *Dagon*.

A most dark and dismal Day was this to ISRAEL : as we have it described in those moving Colours,

*Psalm lxxviii. 58,--64. For they provoked Him to Anger with their High Places, and moved Him to Jealousy with their graven Images: When GOD heard this, He was wroth, and greatly abhorred ISRAEL: So that he forsook the Tabernacle of Shiloh, the Tent which He placed among Men; and delivered his Strength into Captivity, and his Glory into the Enemies hand: He gave his People over also to the Sword, and was wroth with his Inheritance: the Fire consumed their young Men, and their Maidens were not given to Marriage: their Priests fell by the Sword, and their Widows had no Opportunity to make their funeral Lamentations.*

WITHIN Eight Months after, indeed, the *Philistines* were forced by the distinguishing Judgments of GOD upon them, to return the ARK to the Borders of Israel: But no sooner was that most sacred Token of the Divine Presence arrived at *Bethshemesh*, than *Fifty thousand & Seventy* of the People flocking round it from every Quarter, were slain, by a Divine Plague, for their irreverent Treatment of it \*. And their victorious Enemies seeing them still in ill Terms with Heaven, seem to

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\* 1 Sam. vi. 19. I am sensible, that to soften the History, both the SYRIAK & ARABAK render it 70 Men and 5 thousand Men; and BOCHART would have it 70 out of 50 thousand who were there present; because He thinks it not agreeable to the Divine Mercy. But the Hebrew words are 70 Men 50 thousand Men; which both the SEPTUAGINT and the CHALDEE PARAPHRASE retain, and is most agreeable to what is said in the following verse, that GOD had smitten them with a GREAT SLAUGHTER. And it seems strange to me that any Thoughtful Mind shou'd make the Objection. For tho' this high Irreverence of GOD might be the Publick, contemporary and last Occasion of this Destruction; yet we must consider, that Mankind are commonly if not always so guilty and expos'd to the Vengeance of Heaven, that it can't be inconsistent with the Divine Mercy, almost at any time to bring a Plague among a numerous People which shall destroy as many & more than those: and it consists with Wisdom, to chuse the Time when they have been openly and conjunctly guilty of the same Sin, that He might appear to bare His dreadful Testimony both against the Sin it self and the Publick and United Commission of it.



have improved their advantage, and extending their Armes, to keep them under fore Oppression for *Twenty Years*.

*BUT* what became of the Ark, the Tabernacle, and the Publick Worship, for this tedious Interval?

As for the Ark & Tabernacle--- They were kept asunder all this Time, and a long while after. Upon the great Destruction of the People at *Bethshemesh*, the Ark was carried to *Kirjathjearim*, i. e. in English, *the Field of the Wood*, whereof we read in *Psal. cxxxii. 6.* and was in the Tribe of *JUDAH*, and there it rested. But the Tabernacle seem'd to continue all this while at *Shiloh*, which was in the Tribe of *EPHRAIM*, as we may shew hereafter.

AND as for the Publick Worship during this *Twenty Years* Oppression, --- the Ark and Tabernacle thus remaining separate, the Sanctuary Service seemed to be in a great measure interrupted, neglected and dissolved. And this the more, since 'tis very likely that their jealous and vigilant Oppressors wou'd never suffer them in great numbers to resort together, as all their Males were by their Law obliged three times a Year, at the Tabernacle of the Congregation. By this means Religion further languished, and many more thro' the Arts and Influence of the neighbour Nations and their Commerce with them, turned aside to other Worship.

*BUT* in this long Scene of Trouble, where was our hopeful SAMUEL, and how does he employ himself?

IN this state of publick Dissolution, ELI and his two elder Sons being Dead, and there being little to be done at *Shiloh*, the *Philistines* keeping a watchful eye on that Place of Concourse and on the surviving Family of ELI the late High Priest and Judge; *Shiloh* seems to have lain in a very solitary State and almost deserted: And 'tis therefore likely that SAMUEL either liv'd a retired Life *There*, or rather returned to his paternal Inheritance at *Ramah*.

HOWEVER, He was neither unconcerned with the lamentable State of ISRAEL, nor unactive in his Endeavours to Restore it. And the Third & Fourth *Verses* of this Seventh *Chapter*, seem to be a brief Epitome of this obscure Part of his rising Life. For there we read, that while the House of ISRAEL were lamenting, after the LORD: SAMUEL spake to all the House of ISRAEL saying; *If ye do return to the LORD with all your Hearts, then put away the strange Gods and Ashtaroth from among you, and prepare your Hearts to the LORD and serve Him only; and He will deliver you out of the hand of the PHILISTINES.* By this it seems that either the People, and especially the Chief of ISRAEL repair'd to SAMUEL for Council; or rather, to prevent the Umbrage of their Enemies, He travelled about from Tribe to Tribe to teach them; Labouring to shew them their provoking Sins, to make them sensible that all these Sufferings were Corrections for them, and to bring them on to a general and sincere Repentance and Reformation.

AND herein he wrought with great Success, as the following *Verse* informs us. For at the End of the Twenty Years, and when He seems to be about Thirty Years of Age, they appear prepared to return to the LORD. And then upon his Advice we find them in the two following *verses*, gathering together at MIZPEH, their ancient Place of Concourse, that there they might unite in Fasting, Praying and Returning to the GOD of their Fathers: and THEN and THERE 'tis first said, HE JUDGED THEM.

BUT why did not one of the Princes of the Tribes assume this Office? How came SAMUEL invested in it; when he was neither the Son of such a Publick Ruler, nor a Man of War, nor did his Genius seem to turn so much to the Arts of civil Policy as plain Religion, to the Service of which He had been from his Infancy designed?



FOR the Resolution of these Enquiries, we may consider; That upon the early notice of the Divine Familiarity with him, the Eyes of ISRAEL must needs be turned towards him as their decisive Oracle: and as they grew in their Knowledge of him, and saw more and more of his extraordinary Piety and Wisdom and Acquaintance with the Mind of GOD, his Authority no doubt increased with his Age, and the numbers yearly grew of those who applied to him for his Advice and Judgment, and referr'd their causes to his wise Decision. *Who* cou'd therefore be so fit to Judge and Rule them? *Who* cou'd have so great Authority and Influence? In *Whom* cou'd they so well confide or be united? And therefore now they wisely and openly receive and honour him as their PUBLICK JUDGE, whom GOD had been so signally Preparing for this high Employment.

AND now at this Assembly of the Tribes of ISRAEL, the Character of this Great and Pious Man arises to the highest pitch that we can well conceive. For now it seems as if the extraordinary Powers both of a Sovereign Prophet, Priest and Judge, were on this occasion united in him: which seems to be a superiour Honour bestow'd on SAMUEL, above all others of the mere Sons of Men, either before or since. For, as a Prophet intimate with Heaven, he alone declares the Mind of GOD to the attentive People; as their High Priest, he offers Publick Sacrifice and Prayers for them; and as their Sovereign Judge, they all appear to have their Eyes on his Authority and to be intirely subject to his Direction. --- Who among the mighty of the Earth may be compared to him!

*BUT in what consisted this Peculiar Office?*

Now the original and chief Intention of it seems to be --- a Publick Saviour of a People either from foreign or domestick Oppression. The first occasion is precisely given us in *Judg. ii. 7---19*. And the Sum is this, --- "That when the children of ISRAEL forsook the LORD and followed other Gods of the People round about them; the Anger of the LORD grew hot against

“ against them, and He deliver’d them into the hand  
 “ of Spoilers that spoiled them, and they were greatly  
 “ oppressed: Nevertheless the LORD raised up Judges,  
 “ which deliver’d them out of the hand of those that  
 “ spoiled them: and when He raised up such *Judges*;  
 “ then He was with the *Judge*, and deliver’d them  
 “ out of the hand of their Enemies all the Days of  
 “ the *Judge*: for it repented the LORD, because of  
 “ their Groanings by reason of those that oppressed  
 “ them and vexed them.

But then there was no necessity, that these *Publick Judges* shou’d be Men of the Sword, or have any hand in the immediate Conduct of their Armies. It was sufficient, that they were Persons of great Reputation & Authority among the People, for Justice, Wisdom, Piety, Integrity and a publick Spirit: in whom their several Tribes could readily unite and trust, and be directed by in weighty Cases both of a foreign and domestick Nature. So the High Priest *ELI* judged *Israel Forty Tears*, even while He remain’d at *Shiloh*, and superintended the Service of the Ark and Tabernacle.

So *SAMUEL* likewise Judged their Tribes, both before and after *SAUL* was rais’d to the royal Dignity. And when He first became their *Judge*, He sav’d them, not by Leading out their Armies, or ordering their Battles, which He left to those who were trained to War; But by imploying his great Sway and Authority in wisely directing their civil and religious Affairs at Home, promoting a Reformation among the People, doing what lay in his Power to bring them back and reconcile them to GOD, and improving his Interest in Heaven by offering Sacrifice and earnest Intercessions for them. --- *This* is the right Way of *saving* a People both from intestine and foreign Violence: And He that helps to reform them, helps to deliver them.

And then a publick Judge is to go on and persevere in the same great Design of preserving a People from  
 Apostacy,



Apostacy, and the natural Consequence thereof --- Oppression. He is to set a bright Example of universal Righteousness and Goodness ; and not only *Do* the things which are Right and Good Himself, but likewise *See* that others do so too : In the most publick manner to discountenance all Iniquity in every corner of the Land, to encourage Obedience to the Laws of GOD ; To be a constant Terror to Evil-Doers, and a Joy and Praise among the Righteous.

FOR these great Ends is SAMUEL raised up to this high Employment, when ISRAEL was brought very low, and had been languishing under hard Oppression for their Departure from the GOD of their Fathers.

AND now we go on to see in the

III. place, *HIS faithful DISCHARGE of this superior Office.*

HAVING Begun an happy Reformation, He was as zealous to Preserve it. And being own'd their publick Judge, He carefully employ'd his Power, to keep down all Iniquity, and promote a constant Reign of Righteousness and Goodness thro' the Land.

AND here are these Three things to be observed,

1. *THE great Pains He took for the Publick Good,*
2. *HIS strict Integrity, And,*
3. *HIS steadfast Perseverance.*

1. *THE great Pains He took for the Publick Good.*  
--- " *He went from Year to Year in Circuit, to Bethel and Gilgal and Mizpeh, and judged ISRAEL in all those Places : and his Return was to Ramah, for there was his House, and there He judged ISRAEL.*

THAT we may have a clearer View of his Judicial Circuit, I shall endeavor a Scripture and brief Description of ISRAEL.

AT the Head of the *Mediterranean Sea*, about *Five thousand five hundred Miles* to the *East-north-eastward* from us ---- There lies the Land of *CANAAN*: Having the Sea on this side, with the *Philistine Cities* bordering on it; and on the East side, the River *Jordan*, issuing out of the Lake of *Gallilee*, called also *Tiberias*, and running down into the Lake of *Sodom*. On the other side *Jordan*, were the Tribes of *Reuben*, *Gad* and the half of *Manasseh*, ranging along to the Northward: and beyond them, *MOAB* and *AMMON* Eastward; and Southward *MIDIAN* and the great *ARABIAN WILDERNESS*. About the midst of the Land, from *Jordan*, across almost to the Western Sea, lay the Tribe of *Benjamin*: having *Judah* Southward, and *Dan* and *Simeon* to the South-westward: and to the South of these three lay *ENOM* and *EGYPT*. On the North of *Benjamin*, lay the Tribes of *Ephraim* and the other half of *Manasseh*, *Issacher*, *Zebulon*, and *Asher* Westward abreast with *Naphthali*, along in their order.

AND, for the *Circuit* of *SAMUEL* ---

*RAMAH* now appears to be the Place of his Abode; the reason of which we observed before. But there being several Towns of the same Name, especially one in *Benjamin* and another in *Ephraim*, it has been disputed by Geographers, which of these was the Seat of *SAMUEL*. However, to me it seems to be decided plainly by Scripture. For this must needs be the same *RAMAH*, where his Father had his House, as we read in the 1st Chapter at the 19th Verse, and in the 2d Chapter, Verse the 11th. In the former Text 'tis said of both his Parents, That they *Return'd and came to their House in RAMAH*: and who shou'd heir this House of theirs but their first born *SAMUEL*? or whither shou'd He repair from *Shiloh* but to the Place of his Kindred from whence He came? Agreeable to the same Expression, *HIS Return* is here said to be also to *RAMAH*, for there was *HIS House*: And the Name of the Place is also the same, viz. *Ramatha*



*Ramatha*, in all these Texts, both in the *Hebrew* and *Chaldee* Paraphrast \*.

BUT the RAMAH where SAMUEL'S Father dwelt is also expressly called, in the 1st Chapter at the 1st Verse, RAMATHAIM-ZOPHIM of Mount Ephraim. (1) RAMATHAIM-- in the dual Number : i. e. either as Dr. Lightfoot renders it, *One of the Two Ramahs* ; or rather as Tremelius, Junius and Malvenda --- the *Double Ramah*, there being four or five *Ramahs* in the Land of *Israel*, and as *Jerusalem* is called *Jerusalaim*, because it consisted of two Cities joined together. † And (2) Ramathaim-ZOPHIM of Mount Ephraim ; because it was the *Ramah* which was situate on that Part of Mount Ephraim which was called *Zophim*. By which we may see that *Ramatha* and *Ramathaim-Zophim* are the same ; and that SAMUEL'S *Ramah* was in the Tribe of Ephraim ‡.

Now *Zophim* it seems lay North of *Jerusalem*, and signifies a *Prospect*. The SYRIACK therefore renders it, --- *The Hill of Prospects* ; and the ARABACK --- *The Hill of Discovery* : (B) And Dr. Lightfoot tells us, that behind a Valley stretched out from *Zion* northward, the Land swell'd into an Hill at the Place which thence was called ZOPHIM ; because from thence there was a Prospect of the Country round about, and especially towards *Jerusalem*, which here 1st appeared to view from that Quarter of *Israel*. Here therefore seems to begin a Region of Hills called ZOPHIM running Northward into the mountainous Tribe

\* The *Hebrew* may indeed be read *Armatha* : and so the *Septuagint* Authors seem to have read it : For they render it *Armathaim* in all those Places. (Vid. Bib. Polig.) And both *Jerom* and *Eusebius* say, it was the same which the four Evangelists call *Armathea*, the Dwelling Place of *Joseph*, who begged of *Pilate* the Body of our LORD. (Vide *Reland*.)

† *Malvenda* in Pol. Synops.

‡ And to this both *Suidas* & *Josephus* agree. (Vid. *Reland*) (B) Bib. Poliglot.

of *Ephraim*; upon one of which stood *RAMAH*, the Abode of *SAMUEL*.

BUT the Region rather seems to take it's Name from *ZUPH* or *ZOPH* one of his own Ancestors, of whom we read in the same Verse with *Ramathaim-Zophim*, and who is also called *ZOPHAI* in *1 Chron. vi. 26.* *Junius* and *Tremelius* therefore render it ---- *The Double Ramah of the ZOPHITES*; Because consisting of two contiguous Cities and in the Land of the Sons of *ZUPH*. And agreeably we find in the Chapter but one after our Text, that when *Saul* had passed thro' the Land of the *Benjamites*, He came to the Land of *ZUPH* and therein the City where *SAMUEL* lived; By the 11th. v. that it stood upon a Hill; By the 12th, that there was an high Place or great Altar there which was under his Direction; by the 13th and six following Verses, that there were therein either two several Hills or one Part of the same ascending above the other; And by the 16th, that this was out of the Land of *Benjamin*.

BUT the punctual Scituation of *RAMAH* seems to be now uncertain. Some of the Ancients indeed tell us that it lay in the neighbourhood of *Lydda*; and many Moderns imagine it to be the same with *Ramola*, a little South-Westward of *Lydda* and within a dozen Miles of the Sea. But *Ramola* lies near North West from *Jerusalem*; and the Learned *Reland* also says is a modern City and in a very plain Country, which is not agreeable to the Character of the Seat of *SAMUEL*. (r) It therefore rather seems that *RAMAH* lay further Eastward in the Hilly Part of *Ephraim*: and on this account the better served for the yearly Concourfe of the Northern Tribes for Judgment.

FROM hence it seems He Began his Circuit, and first went Eastward, which is across the Land, to *BETHEL*.

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(r) Vide *RFLAND* De *Arimathea*, *Ramola*, *Ramathaim-Tzophim*, *Ramatha*, & Regione *Thamnitica*.



Now BETHEL signifies the *House of the mighty GOD*: and so therefore *Junius* and *Tremelius* here translate it; and think by BETHEL is not here intended the proper Name of a City, but the City *Kir-jathjearim*, where was now the House of the Ark of the mighty GOD of JACOB: and that SAMUEL chose this Place, because of the Advantage of the annual Congress of the Tribes of ISRAEL thither, according to the Law in *Exod. xxiii. 17*.

BUT this is very unlikely: Because the Tabernacle appears to be the Place of these Conventions, where were both the Altars and other Conveniencies for Publick Sacrifice and Entertainment of the Congregation, and where the High Priests with their interior Orders constantly resided. And then the Historian plainly here recites the proper Names of the other Cities whither SAMUEL went: and there being a famous City named BETHEL, He must needs intend the Name in the same proper sense as He did the others.

Now, BETHEL was situate to the West of *Hai*; having a Mountain between them, whereon ABRAHAM pitch'd his Tent and built an Altar, before He went down to *Egypt* \*. It lay South of *Shiloh* †, upon a Hill ‡, and was called *Luz* at first: But JACOB having there a Divine Vision, when He fled from the Face of *Esau*; He gave it the Name of BETHEL, i. e. *The House*, or rather *the Place of GOD* (r) There He set up a Stone Pillar for a lasting Memorial of it ||: and from hence the City became renowned among his Offspring. In the Days of JOSHUA it was the Seat of one of the Kings of *Canaan*, who is reckoned among the Number of those who were smitten by JOSHUA and the Children of ISRAEL \*: Tho' it seems as if the City were not taken till after JOSHUA's Death †.

\* Gen. xii. 8. † Judg. xxi. 10. ‡ Gen. xxv. 8. Josh. xvi. 1. § Sam. x. ii. 2. and 2 Kings xxiii. 16. (r) Reland. ¶ Gen. xxviii. 19. \* Josh. x. 17, 18. † Judg. i. 22-25.

IN *Josh. xvi. 1.* 'Tis said, The Lot of the Sons of *Joseph* fell from *Jordan* by *Jericho* to the Wilderness which goeth up from *Jericho* thro'out MOUNT BETH-EL; In *Chap. xviii. 13*, that the Border of *Benjamin* came to the South side of it; and in the 22d Verse, 'tis reckon'd among the Cities allotted to *Benjamin*. But in *Judges i. 22,--25.* we read, that the House of *Joseph* went up and smote it with the Edge of the Sword; and in *1 Chro. vii. 28.* That it was the Habitation and Possession of the Sons of *Ephraim*.

By this we see that BETH-EL was a City in the Borders between the Tribes of *Benjamin* and *Ephraim*: And as 'tis likely that the Border-Cities were to be possess'd by those of either neighbouring Tribe that wou'd first go up and take them from the *Canaanites*; the Tribe of *Ephraim* first went up and seized BETH-EL, and made it theirs.

BUT by the Scituation of it, about the midst of the Land every way, we see how well it served for the Concourse of the midland People, on either side, to SAMUEL for Judgment.

FROM hence, He made his further Progress Eastward still, to GILGAL.

NOW GILGAL was a very famous Place which lay on the East of *Jericho* near *Jordan*. There the *Israelites* first encamped upon their coming out of *Jordan* and entering the Land of *Canaan*, which was on the 10th Day of the first Month, \* being Forty Years from their leaving *Egypt*. There they set up the Twelve Stones they took from the midst of the River, as a lasting Monument of their passing thro' it on dry Ground †. There on the Day following, all their Males were Circumcised which had been born in the Wilderness for the 40 Years they had been journeying

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\* *Josh. iv. 19.* † Verse 20,--24



thro' it, and the *Reproach of Egypt* roll'd away; on which account the Place receiv'd the Name of GILGAL, i. e. *Rolling away* ‡. There on the 14th Day of the same Month they first kept the Passover in the Land of *Canaan*: and by their Uncircumcision it seems as if they had not kept one for *Forty Years* before: || and in *Two or Three Days* after, the *Manna* ceased \*. There they kept their *Camp* for several Years together †: from thence went out their Armies to fight the *Canaanites*; and thither they returned with Spoils and Victories. ‡

IN fine, There the *Tabernacle* rested till the Land was for the most part conquer'd and divided, when 'twas reared up at *Shiloh* || in the Tribe of *Ephraim*. However GILGAL yet appears in the Days of SAMUEL, to be a Place of great Resort for publick Sacrifice and Worship; \* which SAMUEL therefore chose to assemble the People to, when He publicly invested *Saul* with the Royal Dignity †. And by the Situation of it on the Eastern Borders of the Land of *Canaan*, it appears to be a Place convenient for the Tribes of ISRAEL on the other side of *Jordan* to repair for Judgment.

FROM hence He seems to have turn'd about and travelled *Westward*, across the Land, to MIZPEH

NOW MIZPEH signifies an *High Place* or Place of *Speculation*: By which we may suppose it on a high Hill of a very fair Prospect round it: And of several mentioned in Scripture, there are Two especially remarkable.

THE first in *Gilead* beyond *Jordan* and in the Tribe of *Gad*; where *Laban* overtaking *Jacob*, they set up a Pile of Stones as as a publick Witness of the League

‡ Josh. v. 9 || Exod. xii. 43. — 49. \* Josh. v. 10 — 12.

† For 5 or 6 at least, Josh. xiv. 6, — 15. ‡ Josh. x.

|| Josh. xviii. 1. \* 1 Sam. xiii. 4, 7 — 12. & xv. 12, — 33.

† 1 Sam. x. 8. & xi. 14, 15.

between them. *Gen.* xxxi. 49. Here the *Israelites* assembled themselves together and encamped against the *Ammonites*, who dwelt on their Eastern Borders, *Judg.* x. 17. And here they made *Jeptha* their Head and Judge, who had his Residence in the same City, *Judg.* xi. 8, --- 11, and 34.

BUT the most famous MIZPEH seems to be on the Western Border of *Benjamin* and *Judah*. And it being a Border-City may possibly be ascribed to them both ; As in *Judges* xv. 38. & xviii. 36. It lay in a Place convenient for the General Assembly both of these and of the other Tribes ; and has been renowned for their frequent Congress on great Occasions. For there they gathered together as one Man before the LORD, to go up against the *Benjamites* of *Gibeah*, *Judges* xx. 1. Thither SAMUEL also called them, when He brought them to a Publick Reformation, and entered on his Judicial Office, as we observed before : and there He again assembled them, to find out by Lot the Man whom GOD would have to be their King ; and *Saul* being discovered was there first Proclaimed. *1 Sam.* x. 17---24.

Hither SAMUEL made his yearly Journies to Judge them : and by the Scituation of the Place between *Jerusalem* and the *Sea*, it appears to lie convenient for the Concourse of the *South-western* People of ISRAEL to meet Him.

AND thus having visited the principal Cities which were then in the Land ; He finished his Circuit, and returned to RAMAH : For there was his House : And yet even there, He did not give up Himself to an indolent or supine Life ; But there He still continued to receive their Appeals and Judge them.

THUS He seems to have Chosen the most convenient Cities, for the easier Confluence of the People to Him, from every Quarrer. He minded not his own Advantage or Ease so much as theirs : and least they should



should lose too much Expence or Time in coming to his House at *Ramah*, He travels about, and carries them Publick Justice. And herein he neither regarded the Inclemencies of the Weather, nor Inconvenience of Inns or Roads in those Hilly Countries, nor spared his Pains for the Good of the People.

To all these Places He constantly went, and Judged them. The *Syriak* seems well to render it --- *He judged ISRAEL and all those Regions*, i. e. not only those principal Cities, but all the Countries round them. In them He exercised his Judicial Power for the Publick Interest : In them He yearly held his Courts of Justice : And there He received their Appeals from the Inferiour Judges, He patiently heard their Pleas, and decided their Controversies. There He also doubtless enquired into the *Manners* of the People round about : He restrained and corrected the Vicious, He gave forth righteous Decisions : And in them He always displayed his superiour Wisdom, Goodness, Equity, and strict regard to the Good of the Publick and the Laws of GOD.

AND to all these Places He went in Circuit *from Year to Year*, or at least so long as his Age permitted, and never allowed his own Affairs to hinder Him.

2. WE are now to observe *his strict Integrity*.

FOR tho' this be not so expressly mentioned in the *Text*, it is plainly couched and implied. For the Words must needs be meant as an historical Recommendation of Him in the exemplary Character of a Public Judge ; and his *Uprightness* is also intimated in the great Pains He took and the Fatigues He endured, in the Execution of this high Office : The like to which we read not of any other Judge before Him.

BUT to illustrate this, I shall only cite --- That most open and solemn *Appeal* He made both to GOD  
Himself

Himself and the whole Congregation of ISRAEL in Gilgal, with the united Voice of all the Tribes in his Applause ; when He was much advanc'd in Years, and was laying down a great Part of the weight of Government, upon SAUL's Accession to the Kingdom, 1 Sam. xii. 1,---5. And SAMUEL said to all ISRAEL ---“ Behold, I have hearkned to your voice in all that ye said unto me, and have made a King over you : And now behold, the King walks before you, and I am old and grey-headed, and behold my Sons are with you, and I have walk'd before you from my Childhood to this Day : Behold, Here I am ; witness against me before the LORD, and before his ANOINTED : Whose Ox have I taken ? or whose A's have I taken ? or whom have I defrauded ? whom have I oppressed ? or of whose hand have I received a Bribe to blind mine Eyes therewith ? and I will restore it to you ”. And they said ; Thou hast not defrauded, neither hast Thou taken ought of any man's hand. And He said to them, “ The LORD is Witness against you, and his ANOINTED is Witness this Day, that ye have not found ought in my hand ” : And they answered, He is Witness.

How free and open, how unanimous and strong is this repeated Publick Testimony of all the Tribes of ISRAEL, to SAMUEL's perfect Uprightness thro'out his whole and long Administration !

BUT,

3. WE must now observe His stedfast Perseverance in this laborious Office.--- And SAMUEL judg'd ISRAEL all the Days of his Life.

IN Chap. viii. 1. He is said to be Old, before He called his Sons to help Him in the Judicial Office. Now a Man can scarce be stiled Old till he be Sixty Years of Age : nor can we well suppose his Sons were grown to a sufficient Gravity and Wisdom for such a weighty, serious and superior Employment, till they were arriv'd at Forty ; which will also raise their Father to at least Three-score Years.

SOME



SOMETIME after, when the Elders of ISRAEL gathered themselves together and came to ask Him for a King, they began their Speech with saying, *Behold, Thou art old*, &c. which it was not likely they would say to SAMUEL's Face unless his Age were far advanc'd indeed, and his natural Powers of Judging or at least of Travelling were very visibly declined thro' Age; and therefore was alleged as one great Reason of their asking for a King to Judge them.

AND after this at SAUL's establishment at *Gilgal*, SAMUEL says of Himself, in *Chap. xii. 2. Behold I am old and grey-headed*, &c. And yet it seems He still went on in this great Employment to the Day of his Death, which was many Years, some think *fifteen* or *sixteen* after; and from *Acts xiii. 20, 21.* compared with the History of the Judges, that in the whole He judged ISRAEL for *Forty Years*.

WITH his hoary Head, to be sure, He sat on the *Judgment Seat*: He *There* desir'd to spend his Life in the Publick Service. And *There*--- what a pleasing Reverence must strike the Soul, to see this great and aged Man, with the flowing and silver Locks of his unshaven Head, as He had been a pure *Nazarite* from the Birth, and his Face grown shining with Maturity of Sanctity and Wisdom! Even his humble Mind could not but know the Veneration of the People for Him, their Delight to see Him, and that his meek Appearance in their Assemblies cou'd not but raise their Minds into an Esteem of Piety.

*BUT* how could He Judge ISRAEL all the Days of his Life, when SAUL was made their King to Rule and Judge them?

To this I answer--- That the Heads of ISRAEL seem to ask for a King to Judge them, not to lay SAMUEL by while He was capable to discharge the Office, nor indeed ever to supply his Place in the Courts of Judicature; But partly to relieve Him of the Burthen of Civil Government, as He grew thro'

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Age

Age unable, and partly to head their Armies : tho' chiefly indeed, from a weak Affectation of worldly Pomp and Grandeur, which they liked better than the plain and simple way of Government they had been used to, that they might have one among them in the Power, State and Splendor of a King, like the Kings of other Nations. Chap. viii. 11, --- 20.

SAUL was therefore chiefly employed in martial Affairs all his Days. And besides He knew that SAMUEL had a vastly greater Skill in civil Matters, the People were entirely satisfied with SAMUEL's Presidence in their Courts of Justice : and SAUL cou'd never presume to controul so divine a Person, to interfere with Him, or deprive the People of so great a Benefit. And even SAUL Himself in the Highth of Power appears afraid of the more awful Prophet : and SAMUEL on all Occasions appears superior to Him when they come together. For SAMUEL more than once severely reproveth and threatens Him : He also sent the King to destroy *Amalek* ; and when SAUL had spared *Agag*, contrary to the Law of GOD, *Samuel* went to SAUL, brought Him to confess his Sin, to ask even SAMUEL's Pardon, and to intreat of SAMUEL to honour Him before the People with his Presence : And then SAMUEL commands King *Agag* to be brought before Him, slew Him before SAUL's Eyes, and returned to his House at *Ramah*, Chap. xiii. and xv.

SAMUEL therefore still retains his great Authority, especially in *civil Matters*, and continues in the Exercise thereof till sometime before his Death, when He took his final Leave of SAUL ; and then seems to be grown too Old to go the Circuits, and retires to his House at *Ramah*. However, *There*, no doubt He still employ'd his remaining Life in Judging all that repaired to Him, till He wholly resigned the publick Business, and compos'd Himself to Die.

BUT we must hasten to consider



IV. and lastly, *HIS shining PIETY*.---“ *And His Return was to RAMAH, for there was his House, and there He Judged ISRAEL; and there He BUILT AN ALTAR TO THE LORD.*

THIS latter Clause, at the first view indeed, may only seem an Instance of his Family Religion: But when we come to enquire into the Use of ALTARS, we shall clearly see it reaches to every Branch of Piety.

Now there were *Three sorts* of ALTARS mentioned in Scripture (1) An *Altar* of WITNESS --- As was the Altar built on the Eastern side of *Jordan* by the *Two Tribes and half* there seated, upon their Parting from the other and Returning to their Possessions, *Josh. xxii. 10, --- 34.* But this was a mere Monument of Piety, as *Deodate* terms it: And one wou'd think, without either *Grates* to support the Offerings or *Air-Vents* to fan the Fire, as the other had. (2) An *Altar* of INCENSE, which was order'd to be overlaid with pure Gold, and made only for the Burning of the sweetest Spice and Frankincense, every Morning and Evening, in the Holy Place of the *Tabernacle* and *Temple*; and was peculiar to them, *Exod. xxx. 1, --- 10, 34, --- e. and xxxvii. 25, --- e.* (3) And lastly, An *Altar* for SACRIFICE: which was this of SAMUEL's as we may see in the *14th Chapter* of this History.

*Tho' Cain and Abel* brought their Offerings to the LORD; yet *NOAH* was the first we read of who built an *Altar*, and this for Sacrifice; which was upon his coming out of the Ark on Mount *Ararat*, at the ceasing of the Deluge, *Gen. viii. 20.* The next was *ABRAHAM*, who built *Four Altars* at so many several Places in the Land of CANAAN: And then *Isaac*, *Jacob*, *Moses*, *Joshua*, *Gideon*, *Mancab*, and the *Israelites Tribes*, in others: And now comes *SAMUEL*, and builds an *Altar* to the LORD at *Ramah*.

THE Use of this kind of Altars, was for Offering Sacrifice, both of Atonement and Thanksgiving: and their Design was to show the Necessity of Satisfaction

to be made to the Justice of GOD for the Sins of Men, in order to obtain Peace and Favour with Him; and to lead the Mind to the great *Sacrifice* of CHRIST, as the only sufficient Purchase of every Mercy.

A Sacrifice of *Atonement* was for the Expiation of Sin, for averting the Anger and Judgments of GOD both felt and feared, and for obtaining his Favour and Blessing. So JACOB offered sacrifice, on Mount *Gilead*, as He was going to meet his Brother ESAU; \* and at *Beersheba*, as He was going down to *Ægypt* †. So GIDEON built an Altar in *Ophra*, and offered Sacrifice for Deliverance from the *Midianites* ‡. So the ELEVEN TRIBES at *Shiloh*, for Success against the *Benjamites* ||. And so SAMUEL at *Mizpeh*, in the Beginning of the War with the *Philistines*, as we have observ'd before.

AND a Sacrifice of *Joy and Praise* --- To express their Thankfulness to GOD for Mercies, and to give Him publicly the Glory of them. So NOAH --- for his Deliverance from a Twelve Month's universal Flood: And so ABRAHAM \*, ISAAC †, JACOB ‡, and MANOAH ||, built their Altars, upon the distinguishing Appearances of GOD to them: So MOSES for the Victory over the *Amalakites* at *Rephedim* \*: And JOSHUA upon his Entrance into the Land of *Canaan* †.

IN fine, Both ABRAHAM built an Altar on a Mountain between *Hai* and *Bethel* ‡; JACOB, at *Shalem* ||; and MOSES, under *Sinai* \*, where they severally pitch'd their Tents, as a constant Means of Religious Worship, both in Sacrifices of Expiation and Thanksgiving.

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\* Gen. xxxi. 54. † Gen. xlv. 1. ‡ Judges vi. 24. -- 26.  
 || Judges xx. 26. \* Gen. xii. 7 & xiii. 18. † Gen.  
 xxvi. 23. -- 25. ‡ Gen. xxxv 1. -- 7 || Judges xiii 20.  
 \* Exod. xvii. 15 16. † Josh. viii. 30, 31. ‡ Gen. xii. 8.  
 || Gen. xxxiii. 18, -- 20. \* Exod. xxiv. 4, -- 6



SAMUEL'S *Altar* then, was a continual Instrument both of Family and Publick Worship, and a standing Sign of his eminent Devotion --- That He took Care to Live in good Terms with GOD, to implore Him constantly for needful Favours, and to return Him grateful Praises for the Bestowment of them.

BUT when SAMUEL had wrested *Israel* out of the oppressive Hands of the *Philistines* --- Why did He not restore the *ARK* to the *TABERNACLE* at *Shiloh*? Why did He not himself return to that sacred Place and Service, according to his early Dedication? Why did He not attend the Worship there as well as *ELI*, who Judged *ISRAEL* notwithstanding? Or, tho' He liv'd at *Ramah*, Why did He not from time to time repair to the Altar before the Sanctuary, according to the Law in, *Exod. xxix. 36, --- e. & Deut. xii. 17, --- 27?*

Now the *Reasons* of this Conduct may be such as these ---

IN *Psal. lxxviii. 60.* We read, that upon the *ARK*'s being carried from *Shiloh* by the *Sons* of *ELI*, the *LORD* forsook the *TABERNACLE* of *Shiloh*; v. 67, that He refused the *Tabernacle* of *Joseph*, and chose not the *Tribe* of *Ephraim*; and v. 68, but chose the *Tribe* of *JUDAH*, the *Mount ZION* which He loved. This might well be reveal'd to SAMUEL, and He in time communicate the same to DAVID, who it seems were very intimate and agreed together about the several Orders of the *Priests* and *Levites* in the *House* of *GOD* †. And this might be one great Reason why as soon as DAVID came to the *Throne* of *Israel*, the very first thing He did was to take *Jerusalem* from the *Jebusites* and dispossess them of *Mount ZION*; and when He had fortified and adorn'd the Mountain, He remov'd the *ARK* into a *Tabernacle* He had there prepared for it.

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† 1 Sam. xiii. 14. xv. 28. xvi. 1, 13. compar'd with Chap. xix. 18 --- 24, and 1 Chr. ix. 10, --- 22. &c.  
How-

HOWEVER, It seems that by a *Divine Interposition*, the *Ark* and *Tabernacle* of MOSES were never allowed to come together in SAMUEL's Days.

FOR the *ARK* remain'd at *Kirjathjearim*, unless when 'twas carried to the Army on some Occasions, and then returned thither, till King DAVID translated it to *Zion*. And the *TABERNACLE* seem'd to rest at *Shiloh*, to the Reign of SAUL; who 'tis likely, that both the *Tabernacle* and *Conventions* of the People might be nearer to Him, ordered it with ELI's Family, "to NOB, in his own Tribe of *Benjamin*: As 'tis probable that JOSHUA for the same Reason, re-  
"moved it before, from *Gilgal* to *Shiloh* in his Tribe  
"of *Ephraim*." (a. j. ) But on the Ruin of NOB by SAUL, even before SAMUEL died, the *Tabernacle* seems to be sent to GIBEON in the same Tribe, where it rested to the Reign of DAVID. For when He had transported the *ARK* to *Zion*, and left ASAPH with his Brethren to serve before it constantly as every Days work required; He at the same time left ZADOK the Priest with his Brethren the Priests, before the *TABERNACLE* of the LORD at GIBEON, to offer burnt Offerings to the LORD on the Altar of the burnt Offering continually, Morning and Evening, and to do according to all that was written in the Law of the LORD, &c: ‡ And Here it still continued as the most publick Seat of Sacrifice and Worship, under ZADOK, || till King SOLOMON removed It with all it's Vessels, as well as the *ARK*, into the *Temple* \*. And thus at length they met together in the same House, in about One hundred and thirty Years from their Separation.

BUT to Return --- In such a dissolved State of the Sanctuary Worship, SAMUEL seems to have a special, divine Allowance, both to leave the *Tabernacle*-Service, and to apply Himself intirely to *Judge* & Go-

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(a. j.) Mr. A. Jackson on 1 Sam. xxi. 1. ‡ 1 Chron. xvi. 37. — 42. || 1 Kings iii. 4. compar'd with 2 Chron. i. 3, .. 6. \* 1 Kings viii. 1, .. 4. and 2 Chro. v. 5.



ern Israel, grown much more large and populous than in EEE's Days, and required the whole of his Strength and Time --- as also to Reside at RAMAH as a proper Place, and there to *Build an Altar* ----- ready at hand upon all Occasions.

UNDER this head of *Piety*, we might here observe, His high Regard for the Publick Worship, his Dependance on the Great GOD for the Conduct and Success of his Affairs, his constant solemn Applications to HIM, and his Gratefull Care to return HIM all the Glory --- of which this ALTAR was a continual Witness.

BUT of all these I shall only single out *One* Instance--- which was his *Eminence for the Spirit and Duty of PRAYER*--- He delighted in it ; He set much by it ; He profess'd and practic'd it in the most open manner.

WHEN He first directs the Tribes to Assemble, He does it in such Terms as these --- *Gather all Israel to Mizpeh, and I WILL PRAY FOR YOU to the LORD*. When they were met together, He turns the Day into a Day of *Prayer and Fasting* : And no doubt He led and bore a chief Part in the Publick Supplications of that vast Assembly. And when the Day was over, and the Lords of the *Philistines* came up against them ; the Children of Israel were afraid --- and said to SAMUEL --- *Cease not to CRY to the LORD our GOD for us, that He will save us, &c.*--- They had a greater Confidence in the earnest Prayers of SAMUEL, than in all their Forces.

AND we quickly see their mighty Efficacy. For the History goes on to tell us --- That SAMUEL took a sucking Lamb, and offered it for a *Burnt Offering wholly to the LORD* ; and SAMUEL Cried to the LORD for Israel, and the LORD heard Him--- and thundred with a great Thunder on that Day upon the Philistines and discombed them, and they were smitten before Israel. And then to ascribe the Honour of

of all to GOD, He sets up There a Pillar of Stone, and calls it *EBENEZER*, saying, *Hitherto hath the LORD helped us* --- as a lasting and publick Monument of Praise to the GOD of *Israel*. And upon this we read --- *That the Philistines were subdued, and they came no more into the Coasts of Israel : And the hand of the LORD was against the Philistines all the Days of SAMUEL : and the Cities which the Philistines had taken from Israel were restored, &c.* Chap. vii.

WHAT a great Blessing was this one Man, by his earnest Intercessions, to that whole People ! Of which they were all so sensible that in a Time of the most fearful Tokens of the Divine Displeasure, they apply to Him as their powerfull Advocate with Heaven ; Chap. xii. 19. *And all the People said to SAMUEL, Pray for thy Servants to the LORD thy GOD that we Die not, &c.* To which He nobly Answers, ver. 23. --- *GOD forbid that I should Sin against the LORD, in ceasing to Pray for you, &c.* His extraordinary Prevalence in Prayer, was therefore after celebrated in such Terms as these, Psal. xcix. 6. *Moses and Aaron among his Priests ; and SAMUEL among them that Call upon his Name : They called on the LORD, and He answered them.* And in Jer. xv. 1. SAMUEL is join'd with MOSES, as Two of the most prevailing Men in Prayer with GOD, that ever were, to save a sinful People.

I might also mention several other Instances of his excelling Virtues, and the signal Honours done Him both by GOD and *Israel* ; But the time wou'd fail me --- I shall only say, --- That far from Ruling in an Imperious manner, Behold his great *Indulgence*, as a tender Father, even to the displeasing Humours of the People. Chap. xii. 1. *And SAMUEL said to all Israel ; Behold, I have hearkened to your Voice in all that ye said to me, &c.* And yet what a mixture of Majesty was there in his Administration ? For when for a private Reason, He went to Sacrifice at *Bethlehem*, we read



read in Chap. xvi. 4. *The elders of the Town trembled at his coming.* The Son of *Sirach* well observes, Chap. xlv. 14. *By the LAW of the LORD He Judged the Congregation.* And the Apostle *PAUL* inrolls Him among the *Prime Examples of Faith & Righteousness.*

BUT we must come to observe, That at length this great and aged Pattern of Integrity and a Publick Spirit, of Zeal for GOD, and the Cause of Piety --- Relinquishes his Life --- But he dies in the midst of universal Lamentations. The Tydings quickly fly all over the Land, and strike every Heart with Grief. The Tribes are all in motion, to see his last Remains, and attend them to the Grave. And perhaps there never was so great a *Funeral* in the World as *SAMUEL'S*. For of Him alone of all the *Judges and Kings of ISRAEL*, we read in 1 *Sam. xxv. 1.* That when He *Died*, ALL THE *ISRAELITES were Gathered together, and Lamented, and Buried Him in his House at RAMAH.* And both his Death and their universal Confluence and Mourning at his Funeral are remark'd again in Chap. xxviii. 3. *Now SAMUEL was Dead, and ALL ISRAEL had Lamented Him, and Buried Him in Ramah, even in his own City.*

NOR their having a KING, nor *SAMUEL'S* advanced Years, nor his Decays of Nature prevented their extraordinary Sorrow. But they mourn the Loss of a PUBLICK FATHER, who greatly Loved them, had spent his Life to serve them, and from the Days of his Youth had arose and shone an admir'd Example of Piety, Justice, Goodness, and every Publick Virtue that could make a People Easy and Happy; and a whole Nation assembles to unite in Mourning, and take their Leave at his Grave.

AND thus ---- I have endeavour'd some Description of the extraordinary Life and Virtues of this ancient and most venerable *Judge of ISRAEL.* They are recorded in the sacred Volumns for the Admiration of every Age. Which puts me in mind of what the  
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Learned *Reland* tells from *Jerom*, of the distinguishing Honours paid to SAMUEL by the *Christian Greeks* and *Romans* above *Fourteen Hundred Years* after his Death. For it seems, *ARCADIUS* a *Christian Emperor* of the *East* \*, transported SAMUEL's Bones from *Ramah* into *Tbrace*: And as they were carried along, the People receiv'd them with so great a Joy, as if they had seen the Prophet present and alive among them; And the whole Land from *Canaan* to *Chalcedon* on the Shoar of the *Bosphorus* over against *Byzantium*, which was about a *Thousand Miles*, seem'd to be cover'd with continued Crouds of People, with one Voice ringing forth aloud the Praise of our GREAT REDEEMER, whose lively Type and faithful Servant SAMUEL was †.

AND a Part of his Life, as the Time allow'd, has now been set before us, that *We* might also in this distant Place and Age admire the Grace of GOD in CHRIST which bestows such Gifts and Honours on the Sons of Men, and that we may be mov'd to aspire after them.

AND for the same Reason as He first rais'd up SAMUEL, and then describ'd Him in perpetual Records; He is pleas'd still in successive Ages, to raise up others in their measures like Him; that He might give his People of every Generation a visible Evidence of what He is willing as well as able to do, and a living Example to charm them with the Beauty of Piety.

IT would therefore be to conceal his Grace, and with-hold his Honour; not to observe the same kind of his Goodness among our selves, nor Praise Him for it.

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\* Who reigned about 400 Years after the Birth of CHRIST.

† Et tanta Lætitiâ, quasi præsentem viventemque Prophetam cernerent. susceperunt, ut de PALESTINA usque CHALCEDONEM jungerentur Populorum Examina, & in CHRISTI Laudes una voce resonarent.



HEREIN, Let us then admire the eminent Gifts & Graces of GOD, which have for so many Lustres of Years appeared in *His late deceased Servant* : Let our Minds rise up to the bounteous AUTHOR : Let us gratefully return Him the whole Glory of them : And let us now review them, that we may see our past Advantage and mourn our present Loss, and be mov'd to trace his bright Example.

LET the very CHILDREN first come along with me, and look thro' the Glass of his Life, and see his *Early Piety*. Look O Children, and see, How quiet and modest our Young *Samuel* sits at the Feet of his pious *Parents* ; how full of Reverence and Affection to them, how ready and dutiful in all his Carriage : and how full of the Fear of GOD, how afraid of sinning against Him, how careful to read the *Scriptures*, and to Pray in Secret in his early Days !

Look into the *School*, and see, How submissively He behaves Himself ; how full of Veneration and Love to his *Master* \*, how mindful of every Instruction, how diligent in Learning his Books and improving in Knowledge : behold how pleas'd his *Master* is to observe it, and how greatly loves Him. There you may see the hopeful Bloom of his future Usefulness : And do you O Children, Learn to follow Him.

LET the RISING YOUTH now view Him in his growing Endowments. How careful He is of preserving his Purity, Innocence and unblemished Character,

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\* The Reverend and Aged Mr THOMAS PARKER, Pastor of the Church in Newbury : Who was a Person of Great Learning, and so zealous for the Propagation of it, that with his Ministerial Office, He kept a Grammar School in his House as long as He liv'd, which was till He was about Fourscore and two Years old, even many Years after He lost the Sight of his Eyes ; and would bring up Children for nothing, provided their Parents or Guardians would go on and send them to College. He was Seventy Years of Age when our young Scholar was under his Care, who would always mention Him with extraordinary Reverence and Affection.

both in the Town, School, College, and every Company. See how He aspires after higher Degrees of Piety : how He inclines his Ear to Wisdom, and applies his Heart to Understanding ; How he cries after Knowledge, seeks her as Silver, and searches for her as for hidden Treasure ; and how He more & more understands the Fear of the LORD, finds more and more of the Knowledge of GOD, and grows in Wisdom.

SEE, How He carefully shuns the Society of the Vain and Frothy ; How He esteems and honours the Pious and Learned, how He values their Love and gets into their familiar Acquaintance ; how He constantly keeps and delights in their Company ; how He daily grows in their Esteem and Affection ; and how He improves in every kind of Accomplishment to appear on the publick Stage with *Honour* and *Do Good* in the World.

AND now, Let us ALL lift up our Eyes and behold, with what Approbation and Pleasure The GOD of Heaven looks down upon Him in all his lovely Advances of Life ; And how the kind Decrees brake forth and show what He has a mind to do for the Youth that Honours Him.

THO' at first design'd and trained up for the Service of the *Christian Tabernacle* ; yet being by the call of Providence diverted from it, He is put into the early Possession of *secular Wealth and Dignity* ; Nor this as into a Snare to ruin his Soul, or make an empty show in the World ; but as into a larger Sphere and Power of employing his Talents for the Glory of GOD, and the Advantage of *Men*.

BEING in a great Measure adorn'd with the early Endowments of SAMUEL, especially cordial Love to his Country, eminent Knowledge of the Laws of GOD, Zeal to observe them, and promote their Observance in others, Humility, Prudence and a blameless Life ; He is about the same Age, advanced by Heaven and the



the Choice of the People, as *He*, to be a Principal Councillour, Judge and Ruler among them \*.

AND now, Let us see how He rises and moves in this exalted Orb : How his humble Mind remains the same, and therein shows it self superior to sublunary Greatness ; but his Piety, Goodness and Wisdom, not only continue but grow, until He gains a distinguishing *Crown of Glory*, as the wise Man styles it, to his Hoary Head, in the Course of Righteousness.

LET us look into the COUNCIL CHAMBER ; and see his great Concern for the Honour of GOD ; the Reputation of *Government* ; and the Welfare of his *Country*, in their continued Liberty, Learning, Peace, good Order, Religion ; and especially their perpetual *Alberence* to the inspired *Scriptures*, as the perfect Rule of Faith of Life and Worship, and the *Fundamental Purpose* of *this Plantation*. --- And *there*, behold his Thoughtfulness, Moderation, Prudence, Caution, Faithfulness, and Zeal and Courage on proper Occasions, tho' his Constitution chiefly inclin'd Him to great Gentleness.

“ As He goes out to the GATE thro' the City,  
 “ when He prepares his Seat in the Street, both the  
 “ young and the aged arise and stand up. He puts on  
 “ Righteousness and it cloaths Him : His Judgment is  
 “ as a Robe and Diadem. He is Eyes to the Blind, and  
 “ Feet to the Lamé : a Father to the Poor, --- to the  
 “ Poor *Indians* I might especially say, for whom He  
 “ has the tenderest Compassions ; and the Cause which He  
 “ knows not He searches out : He brakes the Jaws of  
 “ the Wicked, and plucks the Spoil out of their Teeth.

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\* It may be observed that the GOVERNOUR & ASSISTANTS under our former Charter were our Superior Judges : And He was chosen ASSISTANT in 1684, when He was in the 33d Year of his Age.

LET us enter into the COURTS OF JUSTICE ; and see Him solemn, patient, grave and fixed in his Attachment to the Laws of GOD ; a Terror to the Children of *Belial* ; Defending the Poor and the Fatherless, doing Justice to the afflicted and needy ; delivering the Poor and the needy, and ridding them out of the Hand of the Wicked. And while with an awful Brow He condemns the flagitious Criminal to Bodily Pains ; his Bowels yearn and his Lips speak Life to the precious Soul.

SEE how his Appearance raises in every Mind an Expectation of Justice : and his snowy Locks like SAMUEL'S adorn the Bench, attract every Eye to look on the more venerable Face they Crown, and make us wish his Place might never miss Him.

LET us go into the RELIGIOUS ASSEMBLIES ; and there we see his Seat constantly filled, with the *Bible* before Him to try every Doctrine. See how He admires and delights in the Beauty of every Divine Institution. And there let us view and be like Him, in his reverent and careful Attention, his humble and devout Behaviour, and the gentle Fervour of his pious Soul within raising up a silent Light in his Countenance.

LET us visit his FAMILY ; and there behold the strict and still Religion, the grave and comely Order. How every *Sabbath* is kept from Evening to Evening in a sacred manner ; and every Day Morning and Evening the *Scriptures* read, and his *Prayers* with his Household go up as Incense to Heaven. How He instructs and councils those under his Care, and makes them easy and wise together. How free his *Table* to the learned and pious ; How welcome is every *Minister* as an Ambassador of CHRIST ; every *Scholar* treated with learned and entertaining Conversation, especially on the Holy Scriptures in their Originals ; every *Comer* with Freedom and Courtesy ; and every *Poor* with wise Advice and Alms.

LET



LET us follow Him into EVERY PLACE & COMPANY. and there admire and imitate the same continual Vein of unaffected Piety, of condescending Kindness, of innocent and decent Alacrity; and of such engaging Meekness and Freedom of Speech, as make his Presence the Satisfaction of all about Him, the Loveliness of Piety visible, and the Ways thereof appear to be the ways of Wisdom and Pleasantness.

LET us now behold Him gently *Descending* the Stage of Life; as his Age grows on Him, first contracting his Circuit, then laying down one Publick Office after another, and at length retiring to his House like SAMUEL; that He might be gradually loosened from his earthly Cares, and have the greater Leisure to entertain Himself with the opening Views of that glorious Life which begins to dawn and rise upon Him, and will never decline.

Lastly, LET us attend on his DEATH-BED-side; and view his exemplary Patience, Submission, Resignation, Faith; and the same humble, heavenly and unruffled Calmness of Mind as were usual with Him in the Days of his Health. How precious were the Tho'ts & Discourse of the REDEEMER still to Him: How He composes Himself to Die, as if He were only to sleep or rest in *His* gracious Arms. And when his Eyes were closed and his Speech had fail'd Him, his Hands yet constantly rising at every devout Meditation, till his Soul retires by undiscernible Degrees from every Organ of Life, that it might take it's Flight to the Blessed Abodes: And then with what wonderful Ease and Gentleness it leaves them without so much as a parting Groan or the least Intimation of Sorrow.

THUS liv'd and died this venerable *Judge* of our Country, whom the GOD of our Fathers was pleased to raise up and continue to the present Generation, as a memorable Instance of our primitive Glory.

AND

AND now, Let us be Thankful to HIM for preserving his distinguishing Course so long and conspicuous with us : And yet let us mourn the Loss of his Life and continual Prayers. Let us all take Care that this great Example may not rise up against us in the future Judgment to condemn or ashame us. Let us earnestly strive to follow Him in every Virtue. Let us encourage our selves with this --- That the *same Spirit* which dwelt so brightly in Him, remains with GOD in an infinite measure ; and there's not the least of us all, but He can make as eminent in every Grace. And let us earnestly Pray, that the SPIRIT from on high may be poured out abundantly on all Orders and Ages among us ---

--- “ THAT He may raise up of our *Sons* for Prophets and of our *Young Men* for Nazarites and Rulers : that we may still have *Judges* as at the first, and *Councillors* as at the beginning : that we may be stiled a Place of Piety, and may know that the LORD, the mighty one of JACOB, is our Redeemer. That our *Officers* may all be Peace, and our *Exactors* Righteousness : that Violence may not be heard in our Land, nor Wasting or Destruction within our Borders ; but our Walls may be called Salvation, and our *Gates*, i. e. Our Council-Chambers and Courts of Justice, *Praise*. That the People may all be Righteous, and inherit the Land for ever : that the Sun may go down no more among us, nor the Moon withdraw Her shining ; but the LORD may be our everlasting Light, the Days of Mourning ended, and our GOD our GLORY.

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F I N I S.

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A N  
A C C O U N T

of the Deceased

FROM THE

*Weekly News-Letter*, No. 158.

CORRECTED.

B O S T O N, *January 8. 1729, 30.*

**O**N the first of this Instant, at half an hour past Five in the Morning, after about a Month's Languishment, Died at his House here, the Honourable *SAMUEL SEWALL*, Esq; in the 78th Year of his Age; who has for above Forty Years appeared a great Ornament of this Town and Country.

His Great Grand-father, *HENRY SEWALL*, Esq; was a Linnen-Draper in the City of *Coventry* in *Great-Britain*, acquired a considerable Estate, was a very prudent Man, and more than once chosen Mayor of that ancient City. *HENRY* the eldest Son out of Dislike to the English Hierarchy, sent over his only Son *HENRY* then a Young Man to *New-England* in 1634, with neat Cattle and Provisions suitable for a new Plantation, who made his Pitch at *Newbury*, whither his Father soon followed. And on *March 25. 1646*, that his Son married *Mrs. JANE*, the eldest Child of *Mr. STEPHEN* and *Mrs. ALICE DUMMER*, who likewise then dwelt there under the Ministry of the *Rev. Mr. THOMAS PARKER* and *Mr. JAMES NOYES*.

But this Climate being not agreeable to Mr. DUMMEY and Consort, they returned to *England* the Winter following, and their Son and Daughter SEWALL with them: who dwelt a while at *Warwick*, and then remov'd to *Bishop-Stoke* in *Hampshire*; where on Lord's Day *March 28. 1652*, this their eldest Son SAMUEL was Born, and baptiz'd in *Stoke Church*, *May 4th* following, by the Rev. Mr. RASHLY, who was once a Member of the old Church in *Boston*, afterwards one of the ejected Ministers. Some Months after, the Family remov'd to *Badshy* in the same County, where another Son, the late Maj. STEPHEN SEWALL of *Salem* was Born, *Aug. 19th 1657*: And at *Rumsey* a neighbouring Market Town, their said eldest Son was first educated in the Grammar School, of which Mr. *Figes* was Master. But the Father returning to *New-England* in *1659*, sent for his Family to come over to him; who arriv'd at *Boston*, Lord's Day *July 6th 1661*, with this their Son then nine Years of Age.

Upon his going up to *Newbury* then the Place of his Father's Residence, he was sent to School to the Revd. and Excellent Mr. PARKER, under whom He made a laudable Proficiency till the Commencement in *Aug. 1667*, when He was admitted into *HARVARD-COLLEGE* by the very learned and pious Mr. CHARLES CHAUNCY, who also gave Him his first Degree in *1671*, being one of the last Classis which receiv'd Degrees from that famous President.

In *1674*, He took his Degree of Master of Arts from President HOAR; and was early chos'n a Tutor and Fellow in that House. But did not reside long there for on *February 28. 1675, 6.* He was Married to MRS. HANNAH the sole Daughter and Heir to the Honourable JOHN HULL, Esq. of *Boston*, with whom He had a plentiful Estate: Upon which He settled here, and liv'd and died an honourable Member of the South Church, of which He had the satisfaction to see one of his own Sons become a worthy Pastor.



In 1684, He was chosen a Magistrate of the *Massachusetts* Colony. In the disorderly time of Sir *Edmond's* Government, toward the end of 1688, He went a Voyage to *England*: Upon his landing there, met the surprizing News of the happy *REVOLUTION*: and returned hither in the following Year. In 1692, He was appointed by King *WILLIAM* and Queen *MARY* in their Royal *CHARTER*; one of the first Council for their Majesties in this Province, into which He was annually chosen and sat till 1725, when He resign'd his Election, having out lived all the others nominated in that Fundamental Constitution. In 1692 He was made one of the Judges, and in 1718, Chief Justice of our superior Courts of Judicature thro' the Province, in which He sat till 1728, when his Infirmities growing on him, He resigned that Place also. In 1715, He was made Judge of Probates for this County of *Suffolk*, and continued in that Office till 1728, when He laid it down: it being the last Publick Post wherein He serv'd and honoured his Country.

For his *CHARACTER*---I shall sum it up in this Epitome---- *That He was universally and greatly reverend, esteemed, and beloved among us for his eminent Piety, Learning and Wisdom; his grave and venerable Aspect and Carriage; his instructive, affable and cheerful Conversation; his strict Integrity and regard to Justice; his extraordinary tender and compassionate Heart; his neglect of the World; his abundant Liberality; his catholick and publick Spirit; his critical Acquaintance with the Latin, Greek and Hebrew Languages, the Latin Poets, and above all the Holy Scriptures in their inspir'd Originals; his Zeal for the Purity of instituted Worship; his constant, diligent and reverent Attendance on it, both in the Church and Family; his Love for the Churches, People and Ministers, the civil and religious Interests of this Country; his tender Concern for the aboriginal Natives; and as the Crown of all, His Moderation, Peaceableness and Humility; which being all united in the same Person,*  
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and

*and in an high Degree and Station, rendered Him one of the most shining Lights and Honours of the Age and Land wherein He lived, and worthy of a very distinguishing regard in the New English Histories.*

He liv'd happily with the Wife of his Youth for about Forty three Years, who left him a sorrowful Widower, October 19. 1717. He afterwards Married two other virtuous and worthy Consorts, viz. Mrs. ABIGAIL TILLY, and Mrs. MARY GIBBS who is now his Mourning Widow. He had Issue only by the first; by whom He had seven Sons and seven Daughters: two of the former and one of the latter only Survive Him. His Understanding continued with Him to his last Hours: He Died in Peace: And was yesterday honourably Inter'd.

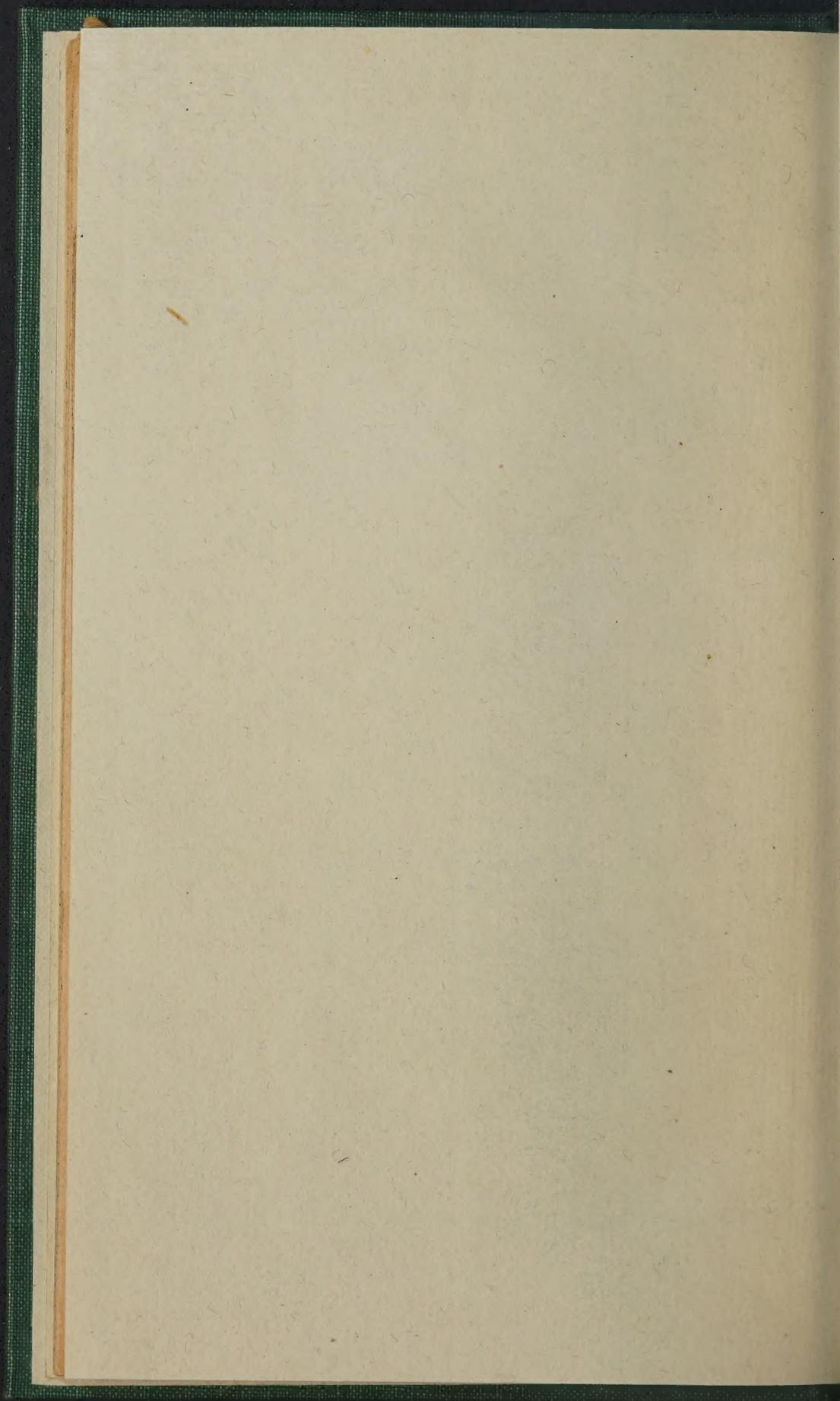
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